A SERMON

Preach'd before the

SOCIETIES

FOR

Reformation of Manners

IN

DUBLIN,

April the 11th, 1699.

By *ALEX. SINCLARE.*

Publiſhed at the Deſire of the ſaid Societies.

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Printed by *John Brocas* in *School-Houſe-Lane*, near *High-Street*, for *John Bentley* at the Corner of *Nicholas-Street*, over againſt the *Tholſel*, 1699.

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Gentlemen,

THAT Glorious Work which you have the Honour to be imployed in, hath afforded abundant Matter for your Great and Noble Attempts; and also a very large and pleasing Subject for the many Excellent Discourses that have been Preach'd and Publish'd to instruct and quicken you therein.

But this Field (how fruitful soever it was) hath been reaps down by so many more Skilful Labourers, that I have been left, with the Moabitish Damsel, only to glean among their Sheaves; and hope for the Charity of Boaz, that if I gather some handfuls they have let fall, I shall not be reproach'd.

But I will not make any further Apologies (how needful soever they may be) for my defects in this Performance; for it is enough, that what I have done was in compliance with your Desires, whom I esteem very highly for your Work's sake; and in Obedience to their united Request, to whose Spirits mine ought to be subject: and that by overcoming the Reluctancy I had to expose my Weakness in this manner; I give the greater Testimony of my fervent, if not prudent, Zeal for the Work you are engaged in.

A Work that was the Desire of former Ages; is the Glory of this; and may be a Blessing for those to come: which the Covenant of God, the God of your Fathers, doth oblige you to be active in: which hath derived many Signal Blessings upon us already. And that it is the great Duty and Honour of the Zealous Inhabitants of our Jerusalem; and how far it may determine our future Condition; and that our Hopes and Fears depend upon the Success of it, I have endeavoured to shew, in the following Discourse.

You

You are encouraged, by the Presence and Promises of God, whose Cause it is, and who hath blest you with wonderful Success: And also by the excellent Zeal of his Vicegerent, our great Josiah, *who hath given Life and Vigour to it: May he be also as* David *(as he resembles him in many other things) to prepare abundant Materials, to build a most Glorious and lasting Temple for Generations to come. Nay, may he be another* Zerubbabel, *not only to lay the Foundation, but also to hold the Plummet in his hand till he hath finished it, and brought forth the head Stone thereof. And may he be as Successful to vanquish the Devil's Kingdom at home, by a more Glorious Conquest; as he hath been to reduce his Enemies abroad to an Honourable Peace. You, and such as you, are his Worthies and Armies, upon whom he must rely in this Warfare against the Powers of Darkness.*

Our Elders also have strengthened your Hands, by their ready Compliance, to Enact many good and necessary Laws that you are to assist in the Execution of: Our Governours and Judges, our Magistrates and many considerable Persons, both in Church and State, do give their help and countenance to it. So that many great Names of Majesty and Honour, Excellency and Justice; Grace and Authority, are all on your side: and many more of all ranks and sorts of Persons, do now approve your generous Designs, and are daily coming over to you. And shall not all this excite your Zeal, quicken your Diligence, and encourage your Perseverance; and reproach them that are yet backward to join with you, and assist in such an Honourable, and Successful Undertaking.

And it's no small Encouragement, that so many of different Persuasions in other matters, do so heartily conspire together to carry on this happy Work, wherein we are all agreed; who do also provoke one another to a generous Emulation of promoting the great Designe of our common Profession: not to a spiteful Envy, that hath been the Curse and Character of the unhappy times that are past: and may they be for ever past. And may the Blessed God continue to protect and honour your Persons, direct all your Counsels, and prosper your Zealous Endeavours in this, and every good Work: and may he cause the Dawnings of this Blessed Day to shine more and more, till all the promised Mercies to his Church and People in this World have their Accomplishment; and bring us to that perfect State where there shall be no need of a Reformation. These are, and shall be, the earnest Prayers of

Your Affectionate Friend,
and Faithful Servant
in the Gospel,

Alex. Sinclare.

A SERMON

Preach'd before the

Societies for Reformation, &c.

2 Chron. *Ch.* 34. latter part of *verſ.* 32.

And the Inhabitants of Jeruſalem *did according to the Covenant of God, the God of their Fathers.*

THE Text, *I have choſen*, ſeems Calculated for this Meridian, and evidently appears to be ſuitable to the preſent Occaſion: For it's an everlaſting Record; to the great *Honour* of the illuſtrious Inhabitants of *Jeruſalem*, for their *active Zeal*, in the moſt Glorious Reformation, that was ever known in the Kingdom of *Judah*. This Bleſſed Work had its firſt Riſe and Spring in the tender Heart of that great Reformer, the *incomparable* Joſiah; who carried it on to ſuch a *perfection*; That, after a large deſcription of its *ſucceſsful* Progreſs; it's ſaid, 2 *Kin.* 23. 25. That; *Like unto him there was no King before him, that turned to the Lord with all his Heart, and with all his Soul, and with all his Might, according to all the Law of* Moſes; *neither after him Aroſe there any like him.* He called the *Elders* together, and cauſed

2 *Chr.* 34. 19. 27. 2 *King.* 23. 1. 24.

all the *People* to enter into a Covenant, to turn unto the Lord: But these *Renown'd* inhabitants of *Jerusalem*, *Signalized* themselves beyond all others; by their ready *Compliance*, and needful Assistance; for they *Did according to the Covenant of God, the God of their Fathers.* And that this *High* Commendation of them may be well understood and fitly applied; I shall briefly explain these three Things in it.

I. Who these *Inhabitants of* Jerusalem *were.*

II. What is *the Covenant of God, the God of their Fathers*, &c.

III. How they *did according to it.*

The first of these will be easily known; if you consider, That *Jerusalem* was the Metropolis, or chief City, of the Kingdom of *Judah*; and that these Inhabitants of it are distinguished, not only from them that *were present in* Jerusalem *and* Benjamin; and them that *pertained to the Children of* Israel, mentioned in the Context before and after: But also from the *Elders* spoken of, *vers.* 29. who were the *Magistrates* or *Members* of the great *Sanhedrim* the Supreme Council, and Court of Judicature, not unlike to our Parliaments. *These* the King gathered together, to advise about the necessary and *arduous Matters* of the Kingdom, who speedily performed their Parts: And therefore *these inhabitants* are chiefly to be understood of *private Persons* dwelling in this City; and such only I expect my *Hearers* to be, and therefore shall not be solicitous to extend the Words any further.

Ab eo decreta & judicia exibant in omnem *Israelem.* Dr. *Light. Vol.* 1. *p.* 609.

Secondly, The *Covenant of God*, &c. is the Divine Law, written in the Books of *Moses* and the *Prophets*, with their *solemnly declared Consent*; which gives it the proper Denomination of a *Covenant*. *This* Book was *found* by *Hilkiah* the High-Priest in the Temple, and *brought* to the King, who read it in the *Ears* of the People, both great and small, that were met together in the *House* of the Lord; and having *solemnly engaged himself* to walk after the Lord, to keep

his

his Commandments, *&c.* he *caused them* also to declare and give *their* Consent, and is *therefore* called the *Book of the Covenant*, v. 30. *And in the Text, the Covenant of God, the God of their Fathers;* because it contains the *Terms* of that Covenant which God made with their Fathers, and the *manner* of its solemn Ratification; when *Moses* sprinkled the *Blood* upon the Altar, and the People, who declared their Consent, by saying, *All that the Lord hath said, we will do, and be Obedient*, Ex. 24. 7. And now it may be *well* supposed, that they *Renewed* this Covenant, and *expressly* engaged themselves to perform *all the words of it*; as its here said, They *did according to the Covenant of God, the God of their Fathers.* Ex. 24. 7. 8.

Thirdly, They are chiefly commended here, for *doing* according to this Covenant; which signifies their *faithful* and *active* diligence, by which they *excell'd* all others: For whereas the rest were rather *passive* to suffer the Reformation to be carried on, which they *could* not hinder, and *durst* not oppose; as its said, the King *caused them* by constraint, *to stand*, or give their Consent, *to the Covenant*, and that he *made*, or compelled them, by some necessary force upon their backward inclinations, *to serve, even to serve the Lord their God:* But the more *Noble* inhabitants of *Jerusalem* offered themselves *willingly* and were *active*; both to Reform themselves, and to *assist* all they could to Reform others. That they complied with the Covenant, and were *active* to Reform themselves, is plainly signified by this Expression. And that it further implies their *necessary* Assistance to Reform others also, will evidently appear, if we consider these two things.

1. That this *Glorious Reformer* put away all the abominations that were *spied in the Land of* Judah, *and in Jerusalem*; and by a *just* execution of the Law, *reclaimed* the people that were unwilling, and compell'd them *to serve the Lord*; which he could not do by himself alone, but stood in need of *Informers* to assist him; and we Read of *none* 2 *King* 23. 24.

others that *did* ſo, but theſe *Honored* Inhabitants of *Jeruſalem*.

2. That it was a *part* of the Covenant; for the Divine Law commanded it; That *all the People* ſhould aſſiſt in the Puniſhment of notorious Offenders, that could not otherways be *Reclaimed*: And we have *no* cauſe to doubt; that the Zealous Inhabitants of *Jeruſalem* did according to this part of the Covenant of God. And their *generous* aſſiſtance was Crowned with *Glorious* Succeſs, to ſpread the Reformation in an *eminent* manner thro' the whole Kingdom; and a ſpecial *Mark* of the Divine Favour, and the *Honour* that comes from God, is here fix't upon theſe *Renown'd* inhabitants of *Jeruſalem*. And now from all that hath been ſaid, doth clearly ariſe this.

Deut. 13.

Doctrin. 1. Doct. 1. *That it's a ſingular advantage to the Publick Work of Reformation, and will redound to the great Honour of the Inhabitants of the chief City of a Kingdom, when they are vigorouſly engaged in it, to Reform themſelves, and all others as they have Opportunity.*

In Proſecution of this Truth, I ſhall only propoſe to your Conſideration theſe two Propoſitions that are implied, and inforce them with two Arguments that are expreſſly contained in it.

1. That when a *Publick Reformation* is happily begun by the Supreme Powers, and carried on by the juſt Execution of neceſſary Laws in that Caſe made and provided: All Perſons ſhould not only ſubmit to them, and be active to Reform themſelves, but alſo aſſiſt all they can in their ſeveral Stations and Capacities to Reclaim others.

For to *reſiſt* and ſeek to be Revenged on them, who are ready to perform ſuch a kind and needful Office, and ſo *to render Evil for Good*; is *helliſh Madneſs*, and to Act like Devils incarnate; for as Chriſt ſays of ſuch: *They are of their Father the Devil, and the Luſts of their Father they will do, who was a Murderer from the beginning.*

Jo. 8. 44.

And to be only *Paſſive*, and tamely ſuffer themſelves to be Reclaimed, or patiently to bear the juſt Puniſhment of their

their Miscarriages; is no better than *brutish Subjection*, and to act like *the Horse or Mule that must be held in with Bitt and Bridle*. Ps. 32. 9.

Nay, To be *active* only to comply with the Precepts of the Law, and Reform themselves, is but humane Prudence, and to acquit themselves meerly as Men, that are capable of Moral Government.

But to give a good Example by their own cheerful Obedience, and vigorously endeavour to Reform others also, is a Noble act of that excellent grace of *Charity*, which the Christian Religion doth indispensibly require, by which they imitate God himself, and act like his Children.

And, That this is the necessary Duty, not only of *Magistrates* in Authority, who must not *bear the Sword in vain*; Ro. 13. 4. but also of private Persons as they have Opportunity and Abilities, in their Places and Stations, to be aiding and assisting, by their faithful Informations, wise Counsels, social Combinations, vigorous Prosecutions, liberal Contributions, and all other lawful and necessary means to Reform a vitious Age. This hath been so fully Explained, Proved, Press'd and Vindicated, in those excellent Discourses that have been Publish'd on this Occasion, That I shall only refer you to them, and proceed to another Proposition implied here.

2. *That the Inhabitants of the chief City of a Kingdom, should be the most forward and active to engage themselves in this Work*; to be the first and most illustrious instances of sincere Obedience to the Laws, by their own personal Reformation; and also to assist, with their utmost diligence, in the just Execution of them upon Notorious Offenders, that their fellow Citizens being first Reclaimed; the whole Nation may be likewise Reformed.

This may well be expected from them, who ought to be first and best acquainted with the Laws to be put in Execution. And as they would be thought, and are generally esteemed to be Men of better Parts, and higher Improvements, to have greater Abilities, and more Advantages; to excel

excel others in Wiſdom, Riches, Intereſt and Conduct; and to be intruſted with many excellent Talents, that qualify them to be uſeful Inſtruments in ſuch a Work. So they muſt give an awful and ſtrict *Account*, how they have improved them for the *Glory of God*, and in the ſervice of their Generation according to the Opportunities put into their Hands.

Math. 25. 19. *Luc.* 12. 48.

But there are two Arguments expreſſly contained in the Doctrine, that are ſufficient to confirm and enforce this which I will briefly mention, and is all that I ſhall ſay upon it.

I. *That their Zealous Endeavours will exceedingly advance the Work thro' the Nation.* *And*

II. *They will greatly inhance their own Glory.*

1. It's a *ſingular advantage to the Publick Work of Reformation*, to make it ſpread thro' the whole Kingdom, when the Inhabitants of the chief City are vigorouſly engaged in it; for the Glorious Luſtre of their excellent Example, will provoke many to imitate them; and the powerful influences of their ſucceſsful Attempts be quickly diſperſed thro' all the Country: For as the Blood circulating thro' the Heart, receives a freſh Vigour and Tincture, which it conveys to all parts to repair the Health and Strength of the whole; ſo the Trade and Treaſure of a Nation doth uſually circulate thro' the chief City, and brings there a continual concourſe of the moſt *active* people from all Parts, who receiving the impreſſions of your Zealous Diligence to Reform them; will carry them back and communicate them to others, as the moſt profitable part of their Traffick. And as plentiful Streams derive their noxious or wholſome Vertues from their Springs, and carry them to all places where they flow; ſo the Fountains of Virtue and Vice are uſually found in the chief Cities of a Kingdom, and thence diſperſe themſelves thro' the whole Land; for both *Profaneſs and the Word of the Lord went forth from* Jeruſalem. We have obſerved by ſad experience, how the Contagion of that Wickedneſs which began and reigned in our chief Cities, did quickly ſpread thro'

Jer. 23. 15. *Iſ.* 2. 3.

thro' the whole Nation; and why may not the influence of your Virtue, when this *Metropolis* is Reformed, prevail as much, and ſpread as far? Let us cleanſe the Fountains, and the Streams will run clear. Surely the good and wiſe King *Joſiah* took this Courſe, when he firſt cauſed them that were preſent in *Jeruſalem* to ſtand to the Covenant, and took away all the abominations that were Spied there; and then put away the like abominations, out of all *the Countries that pertained to the Children of* Iſrael, *and made them to ſerve the Lord.* And now, if ever we expect a general Reformation of this Kingdom, it muſt begin and receive its ſucceſsful Vigour by your Zealous endeavours in this *City.* Be *ſtrong therefore all ye People*, and be Active, ye Inhabitants of our *Jeruſalem*, that ye may have the Honour of being the happy Reformers, not only of one City, but alſo of a whole Nation. This brings me to the ſecond Argument to Encourage and Quicken your Diligence, which is,

2. *That it will redound to your own immortal Glory.* The Work it ſelf is Honourable, to Vindicate the Glory of the Blaſphemed Name of *God*, and the Honour of his broken Laws and deſpiſed Government, to Conquer the *Devils* Kingdom, and vanquiſh all the ruleing Powers of Darkneſs, to reſtrain *Lewd* and *Prophane* Sinners from their deſtructive Courſes, and reſcue them, as far as you can, from their everlaſting Perdition, to repair the almoſt ſunk Credit of our Holy Profeſſion, and reſtore Religion to its Primitive Power and Purity, to prevent, if poſſible, the direful Executions of impending Judgments, and derive many laſting Bleſſings upon the Nation: This is the Work you are engaged in; theſe and ſuch like are the Glorious Effects and Tendencies of it; which are greater than all the Victories of *Alexander*, who having Conquered the World, could not Reform one Perſon; No, *not himſelf.* And all the ſwelling Titles of the moſt Renown'd *Hero*'s on Earth, are flat, and not to be compared with the Honourable Name of *Zealous Reformers.* 'Tis God himſelf, the Fountain of all Glory,

Glory, who confers this Honour upon you, and doth Record your Names in his Book; as he did the Noble Inhabitants of *Jeruſalem*; where they ſhall be more durable than if they were ingraven on *Braſs* or *Marble*. You are Honourable in his Account, and he will make others to Eſteem you ſo; for he hath ſet you upon High Places to be ſeen and admired by all; You Act in a *City ſet upon a Hill, that your Light may ſo ſhine before Men, that they ſeeing your good works, may Glorify your Father which is in Heaven*: You move in one of our higheſt Orbs, that you may diſperſe your influences farther, and if you *turn many to Righteouſneſs*, ſhall be Tranſlated much higher, to *ſhine as the Stars for ever and ever*.

Math. 5. 14. 16.

Dan. 12. 3.

But, This Argument hath been ſo excellently Diſcourſed and well improved already, to excite your Zealous Diligence; that I will not further inſiſt upon it. And verily, I find it ſo hard to ſay any thing upon this Subject, that hath not been much better expreſſed by others; that I will leave this Doctrine as it is, with what I have ſaid upon it; and before I come to the Application, will ſeek for, and raiſe another, from two principal Circumſtances of the Text, which are the *antecedent Occaſion*, and *conſequent iſſue* of this Reformation, that the Inhabitants of *Jeruſalem* were ſo Active in.

Vid. Mr. Emlins *Reform. Sermon.*

1. The *antecedent Occaſion of it, was their danger of the Wrath of God*, which was ſo expreſſly threatned againſt them, that it's ſpoken of *v.* 21. as already *poured* out upon them. This broke the tender Heart of good *Joſiah*; that *he Rent his Cloaths, and humbled himſelf before God*, with penitential *Tears*; and was therefore aſſured by a Meſſage from the Lord; That his *eyes ſhould not ſee all the Evil that he would bring upon that Place, and the Inhabitants of it*. But knowing that he muſt uſe the means, and that none was more neceſſary than a thoro' Reformation; he applied himſelf effectually to it. He gathers the Elders, and calls the People together; cauſed them to enter into a ſolemn Covenant, and made them to put away their Abominations and

v. 27, 28.

ſerve

serve the Lord, that the Judgments threatned against them might be averted; and upon this Occasion, the Zealous Inhabitants of *Jerusalem* were more active than others, to do according to the Covenant, and would have been happily delivered, if they had been as sincere and constant in it as their King was.

But Secondly, Behold the consequent issue of all this; that it was not sufficient to appease the incensed Wrath of a provoked God, and to free them wholly from the dreadful effects of it: For after a large Description of the great success of this Glorious Reformation, in 2 *Kings ch.* 23. from the beginning to *v.* 25. it immediately follows in *v.* 26. That *notwithstanding the Lord turned not from the fierceness of his great Wrath, wherewith his Anger was kindled against* Judah, *because of all the provocations, that* Manasseh *had provoked him withal.* And the event was answerable to this terrible Denunciation; when their Land was laid utterly desolate, their City and Temple wholly Destroyed, the greatest part of their people cruelly Slain, and the rest carried into a miserable Captivity, and kept there for a long and tedious 70 Years: So that hence you may Observe,

2d Doct. *That an external Reformation begun in the chief City, and carried on with great success thro' the Kingdom; is the necessary means to prevent, and may sometimes effectually delay: But it is not always sufficient wholly to avert the Execution of impending Judgments from a sinful Nation.* In this Doctrine are only these two Parts, that I will take Notice of:

1. That such a Reformation is the necessary means to divert impending Judgments, and may effectually delay the Execution of them for sometime. This the tender hearted *Josiah*, and Zealous Inhabitants of *Jerusalem* were very sensible of; and also successful, by their Blessed Endeavours, to deliver themselves and the Nation from the destructive Miseries they had deserv'd, during his good Reign, and four bad Kings that succeeded him. In which time, the Lord

waited to be gracious to them, rewarded their preſent Attempts, and made a further Tryal of their ſincerity and conſtancy in this Reformation. But, *becauſe they deſpiſed the Riches of his goodneſs and forbearance, and long ſufiering that ſhould have led them to Repentance: After their Hardneſs and impenitent Hearts, they Treaſured up unto themſelves Wrath againſt the Day of Wrath, and Revelation of the Righteous Judgment of God, who rendered to them at laſt according to their Deeds*: Therefore,

Rom. 2. 4, 5, 6.

2. Such an external Reformation, is not always ſufficient to deliver a ſinful Nation from the Calamities which they have long provoked a Jealous God to threaten againſt them: For there may be ſuch Defects in a Reformation of this Nature, that will render it altogether ineffectual to procure their Pardon, and freedom from his righteous Judgments: So that I will next enquire what were the *fatal Defects* of this great Reformation, and the Cauſes of their conſequent Miſeries, notwithſtanding all that was done to eſcape them; and will only mention theſe two.

1. *They turned not to the Lord with their whole Heart, but feignedly*: as they are reproved by *Jeremiah* when he Propheſied in the days of *Joſiah* the King. And there appears too much Evidence for ſuch a Charge in the Hiſtory of his Reformation. For tho' the *upright* Joſiah *turned to the Lord with all his Heart, and with all his Soul, and with all his Might*: Yet the generality of the People had no Heart to the Work, but were forced to it, and went no farther than the Beaſt: for it's ſaid, that he cauſed them to ſtand to the Covenant, and made them to ſerve, even to ſerve the Lord; which they had no mind to do, if they had not been compelled to it. For what is ſaid, 2 *Kings*, 23. 3. That they did it with all *their* Heart. and all *their* Soul, ſeems to be a defect in our Tranſlation; for there is no ſuch Relative Particle in the Original, and the Grammatical Conſtruction neceſſarily refers it to the King alone, for he is the only Perſon ſpoken of in the beginning of the Sentence: And ſo it is applied to him only in *v.* 31 of this Chapter, where the

Jer. 3. 6, 10.

2 *Kings* 23. 25.

2 *Chron.* 34. 32, 33.

2 *Kings* 23. 3.

בְּכָל לֵב

וּבְכָל נֶפֶשׁ

2 *Chr.* 34. 31.

וְכָל לְבָבוֹ

וּבְכָל נַפְשׁוֹ

Affix

Affix is uſed in the Singular Number, and thus Tranſlated; that *the King ſtood in his Place, and made a Covenant before the Lord, to walk after the Lord, to keep his Commandments, Teſtimonies, and Statutes, with all his Heart, and with all his Soul.* But the People were not ſincere, and no ſuch Commendation is given of them; for they ſtill loved their former Sins, tho' they left them for a while; and therefore quickly turned to them again when the reſtraint was taken off in the ſucceeding Reigns: And a *Jealous God* who judges according to the Affections of Mens Hearts, would not be impoſed upon by their outward temporary Profeſſion; but doth charge their Sins upon them ſtill, continues his Threatnings againſt them, and at laſt executes upon them all the Judgments they deſerved.

2. *They made no Publick Confeſſion of their groſs and multiplied Sins,* nor gave any Signs of a National Repentance for them; which the Prophet doth plainly inſinuate to be their dangerous Neglect, when he exhorts them, *Jer.* 3. 13. *Only acknowledge thine Iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy Ways: and ye have not obey'd my Voice, ſaith the Lord.* They complied with the Command of the King, to *Reform;* but neglected the Calls of God, by his Prophets, to *Repent.* And this is alſo obſervable in the Account we have of their Reformation; that tho' the tender-hearted Joſiah *rent his Cloaths, and humbled himſelf with Tears before the Lord*; yet we do not read of any one more that did ſo. And tho' the Inhabitants of *Jeruſalem* acquitted themſelves like Men, and were active to reform themſelves and others; yet moſt of them came ſhort of being *Penitent Saints, and Pardoned Sinners.* They were prevailed with to forſake their Sins, but not to *expoſe* them by an *open Acknowledgement* of their Iniquities. Being over tender, it may be, of their own, and the Reputation of the former wicked Reigns, they were willing to be *reformed,* without any publick Humiliation. or expreſſions of their Grief and Shame. for their ma- 2 *Chr.* 34. 27.

ny aggravated Tranſgreſſions. We find afterward, in more ſucceſsful Reformations by *Ezra* and *Nehemiah*, that all the People joyned with them in their *Publick Confeſſions* and *Penitential Sorrows* for their Sins. And this the Prophet *Jeremiah* ſuggeſts to them as *moſt* neceſſary to juſtifie God in his Treatnings, and the *only* effectual means to turn away his Wrath from them and procure his Favour. The Guilt of Sin, or its actual Obligation to Puniſhment, doth always remain till it's removed by a Repentance ſuitable to the Nature of it: So that private Repentance may be ſufficient for the Pardon of ſecret Sins; but National Provocations require ſome publick Acts of Repentance to vindicate the Glory of God. and prevent the Execution of National Judgments. And therefore, becauſe they did not glorifie God by a *Publick Confeſſion* of their Iniquities, he *glorified* himſelf upon them by their General Deſtruction.

Ezra 10. 1, 3. *Neh.* 9. 1, 3. So David thought, *Pſ.* 51. 4.

Theſe were the two fatal Defects in *Joſiah*'s Reformation; That tho' it was *ſucceſsful* to *delay*, yet theſe made it ineffectual to deliver them *wholly* from the juſt Executions of Divine Vengeance. And now, what remains but to make ſome *Application*. 1. By ſuggeſting to you ſome cauſes of our *Fears*. 2. By ſhewing you the Grounds of our *Hopes*, concerning the Iſſue of our preſent Reformation. 3. By giving ſome *Directions* how you ſhould behave your ſelves, that if it be poſſible, we may eſcape the Calamities that our National Sins have deſerved. I ſhall begin with the firſt of theſe, by comparing our Condition with that of *Judah*; and if we ſhall find, upon inquiry, that ours is like to theirs, nay, if ours appears to be much worſe, what reaſon then ſhall we have to fear, that we are ſtill in danger of the Miſeries we deſerve? And

Application.

1. The chief and fundamental cauſe of our Fear is, *the great Provocations we have been guilty of*, which are too too like the Sins of *Judah*, if they do not exceed; and deſerve ſeverer Judgments than were inflicted upon them. And tho' I might run the Parallel much farther backward, yet I ſhall confine

confine my ſelf at preſent to that which is expreſly mentioned, as the reaſon why *the Lord turned not from the fierceneſs of his great Wrath, wherewith his Anger was kindled againſt* Judah, viz. *The Provocations that* Manaſſeh *had provoked him withal, i. e.* The groſs Iniquities that were committed in his Reign; countenanced, and influenced by his Command and Example; and continued through the much ſhorter, but as wicked Reign of *Amon* his Succeſſor: And hath not the profligate Wickedneſs and Impiety, the horrible Profaneneſs and Lewdneſs, of the *two late Reigns* been equal to theirs? I have not time to mention either of them, nor to compare them both together. You may do it your ſelves if you'll read 2 *Kings*, 21 *ch.* and 2 *Chron.* 33 *ch.* And conſider what hath been acted of late in theſe Kingdoms, for which God may as ſeverely puniſh us. as he did *Judah* for their Sins. 2 *Kings* 23. 6.

The 2d cauſe of our Fear. *is from the Diſpenſations of Gods Patience; who hath long ſpared us, and his Patience been as oft abuſed by us:* So that this may be the laſt Tryal he will take of us; and if we ſtill provoke him to anger he may reſolve to paſs by us no more. For this was the caſe of *Judah*, as it's repreſented by the Propheſie of *Am.* 7. 1. 8. That he firſt threatned to ſend the Graſs-hoppers to devour them; but at the Interceſſion of the Prophet, the Lord *repented*, and removed them. And again he *called to contend by Fire; but this alſo ſhall not be, ſaith the Lord.* And laſt of all he appears *with a Plumb-Line*, to take a ſtricter Account of them, and declares that he will not paſs by them any more. And hath not the Lord been dealing ſo with us. when he delivered us from the *Spaniſh Armado* that appeared as *Sea-monſters* ready to devour us, but proved like *Graſs-hoppers* eaſily diſperſed? And from the Gun-Powder Plot that threatned to contend by Fire? *but this alſo ſhall not be, ſaith the Lord.* And hath not he repeated theſe Warnings by the *Peſtilence* and *Fire.* that made a very great Deſtruction; but not a full end of us? Nay, hath he not

trippled

trippled them by the *horrid Iriſh Rebellion* in 41, and the *Civil Wars* that threatned our Diſſolution? And alſo by our late Dangers that were like to have been more Fatal to us, if a Patient God had not ſeaſonably interpoſed to deliver and reſtore us to this happy State in which we have another opportunity to reform and repent, that we may eſcape the laſt Effects of his Deſtructive Vengeance? And if we don't improve it aright, we have cauſe to fear what may be the dreadful Iſſue of ſuch a Fatal Neglect.

A 3d Cauſe of our Fear is, *That very few are ſincere and hearty in the Work of Reformation begun among us*: Alas! this is too evident to be doubted; for tho' ſome *Zealous Inhabitants of our* Jeruſalem are active to promote it: yet they are but a ſmall number; and how many are very backward and unwilling to be engaged in it? nay, what vaſt Multitudes do ſtill reſiſt, and at beſt, are only *Paſſive*, and muſt be forced to comply with it; but do ſtill love their Sins, which they are compell'd to leave; and are ready to return to them again, if Reſtraints were removed. Your Experience doth ſadly prove this, ſo that I need not ſay any more of it, to convince ſuch as you are, of this reaſon of our fear.

The 4th Cauſe of our Fear is, *The want of National Repentance, and publick Acknowledgements of the great iniquities that have abounded in theſe Kingdoms.* We have had ſome days of Humiliation upon other Occaſions; but there hath not yet been ſo much as a general Confeſſion of the grievous Sins of the *Two laſt Reigns.* Whether we have been too tender of their Reputation or our own, it's certain we have not expoſed them openly, and humbled our ſelves for them, with grief and ſhame before the Lord; which is neceſſary to vindicate the Glory of God, and deliver us from a National Deſtruction: For tho' a patient God may ſpare the worſt of particular Sinners in this Life, becauſe he will repay them fully in that to come; yet Nations will not appear as ſuch to be judged and puniſhed in the next World; and therefore cannot eſcape the direful Effects of

Divine

Divine Vengeance in this, without a publick Repentance for National Sins.

A 5th Cause that increases our Fear, *as it aggravates* our Guilt and Danger is, what *Judah* is accused for, *Jer.* 3. 6, 8, 10. That when *She had seen all that God had done to Back-sliding* Israel, *yet her treacherous Sister* Judah *feared not, and turned to the Lord but feignedly, and not with the whole Heart.* And have we not as doleful Instances of the sad Desolations of other *Protestant Churches* whom the Lord hath made to drink very deep of the Cup of his Indignation? and may he not cause us to drink of the Dregs of it? A Jealous God is on his way, and begun to punish others, and shall we escape? What reason have we to fear the last and most terrible Effects of his Wrath, if we do not fear and turn to the Lord with our whole Heart?

The 6th Cause of our Fear is, *That we come so far short of the Reformation in* Josiah's *days*: And if he executed the fierceness of his Wrath upon them, notwithstanding all their successful Attempts to reform the Nation, what shall become of us, who have not extended the Reformation so far as they did, either as to the Places and Persons that were reformed, or the Sins that were suppressed?

1. *As to the Places and Persons that were reformed.* The Reformation in *Josiah*'s Reign was not confined to the City of *Jerusalem*, and those of *Benjamin* that were present in it; but extended to all the Cities of *Judah* and *Benjamin*: Nay, their Zeal carried it to all the Countrys that pertained to the Children of *Israel*, to *Bethel*, and the Cities of *Samaria*, that were not directly subject to the Kings of *Judah*: But it may be, that afrer the Ten Tribes were carried Captives, some of *Judah* Transplanted themselves, and made Colonies there; which gave an advantage to the Zealous King of *Judah* to suppress their Idolatries, *and cause them also to serve, even to serve the Lord.* But alas! we have cause to lament it, that few other Cities do follow your Pious Example, and a very small part of the *Country* is yet reformed. Our

Planta-

Plantations abroad are ſtill a Reproach to our Nation and Religion by their inſolent Wickedneſs and uncontrouled Impieties: And nothing is yet done to reclaim the *Natives* of this Kingdom from their Abominations: and, *it may be*, that for this Sin they have been ſo often the *Rod* of God's Anger to correct us; and if we ſtill neglect their Souls, they may become the *Sword* of his Vengeance to deſtroy us.

2. We come as far ſhort of their Reformation, *with reſpect to the Sins that were ſuppreſt: for all the Abominations that were ſpied in the Land of* Judah *and* Jeruſalem, *and that were in all the Countries of the Children of* Iſrael, *did they put away*, and reſtored their Religious Worſhip to its greateſt Purity, *according to all the Law of* Moſes: So that their Reformation ſeemed to be perfect in this Reſpect; but ours is very defective, for it hath not yet been extended ſo far. And many great Sins, which our Penal Laws do not reach, are ſtill committed with Impunity; and thoſe that are puniſhable do often eſcape: Some Perſons pretend to a Prerogative above the Laws of God and Man, to prophane the Sabbath. How much precious time is ſinfully miſpent in *Ale-houſes* and *Taverns*, thro' the Week? and ſome are not aſhamed to be found in them on the *Lord's Day*, if they are not catch'd there in the ſhort time of Divine Service: Nay, what Curſing and Swearing, Perjury and Blaſphemy, Oppreſſion and Injuſtice, Lewdneſs and Prophaneneſs, *&c.* are ſtill abounding among us? And many are impudent to ſerve the *Devil* by ſuch Wickedneſs, when few are Zealous for God, to give Information, and put the Laws in Execution againſt them: And if they did not eſcape that were ſo much more reformed, what ſhall become of *ſuch a ſinful Nation as this?*

Jer. 5. 29

The 7th and laſt Cauſe of our Fear that I will mention, is *from the many other Sins which abound among us*, that cannot eaſily be reſtrained by Humane Laws, nor fall under ſuch a Reformation. As many Back-ſlidings and Declentions in the Ways of God; great Formality and Hypocriſie

criſie in his Worſhip; Murmuring Complaints, and Diſcontent at the Providence of God; Diviſions and Contentions among Profeſſors: The Sins of *Sodom*, as *Pride, fulneſs of Bread, and abundance of Idleneſs*; Love of the World, and Covetouſneſs which is Idolatry, *&c.* For theſe, and ſuch like Sins, may the Wrath of God be poured out upon a People; and ſo much of them is found among us that may juſtly increaſe our Fears; that notwithſtanding all our Reformation, *the Lord may not turn from the fierceneſs of his Wrath, wherewith his Anger is kindled againſt us*, &c. 1 *Cor.* 10. 10. *Ezek.* 16. 49.

But ſome may poſſibly think, that theſe things are unſeaſonable upon this Occaſion, and *Object*, that they expected only Encouragements to this Work: and behold! I have diſcouraged them altogether; for to what purpoſe ſhall they be active in it, if notwithſtanding all they do, we are ſtill in danger? and how can they be diligent that are poſſeſſed with theſe Fears? *Objection.*

Anſwer 1. *If there be ſuch real grounds of Fear, it's neither ſafe nor prudent to conceal, and be iguorant of them*: for the Judgments we fear will neither come ſooner, nor be greater, becauſe they are foreſeen and diſcerned at a diſtance: Every wiſe Perſon will deſire to know his Danger: *For the Prudent Man foreſeeth the Evil, and hideth himſelf, but the Simple paſs on, and are puniſhed.* *Anſ.* 1. *Prov.* 22. 3.

2. *True Zeal will not be diſcouraged, but rather animated by apprehenſions of Danger*; as true Valour never appears ſo much as in the moſt hazardous Attempts. It's a puſillanimous Spirit that ſhrinks at the appearance of Danger, and ſinks under its own Fears: Nay, ſuch Fears will rather excite the moſt active Endeavours; and ſhould make the Slothful diligent, and the Coward couragious. Perſons in a Storm need no other Motive to excite them to the uſe of all means for their Safety, than a Senſe of their Perilous Condition: their Danger is ſufficient to provoke their Diligence; and we never labour ſo hard and ſucceſsfully as *Anſ.* 2.

Phillip. 2. 12. when we *work with Fear and Trembling.* So that these are proper Motives to excite your Zeal, and quicken your Diligence in this Work.

Anſ. 3. 3. *'Tis not a Proſpect of the Event, but a Senſe of Duty, that doth chiefly determine Upright Perſons in their vertuous Attempts:* for whatever be the Iſſue of them, 'tis their deſire to be found Faithful in the way of Duty. And as it hath been ſufficiently proved to be your great Duty; ſo it may be a tryal of your Sincerity, if in the face, and over the fears of all Dangers, you are conſtant and vigorous in the Work of Reformation.

Anſ. 4. 4. *If you are Sincere and Zealous in this Work, you ſhall not loſe your Reward;* which doth not depend upon your Succeſs, but your faithful Diligence in it. And, ſuppoſing the worſt that your Fears can ſuggeſt, concerning the Iſſue of it; the Lord will accept your Labours, and make you Honourable; you may deliver your own Souls, have great peace, and hopes of Everlaſting Glory. *Your Work is with your God, and you ſhall be Glorious in his Eyes.* Iſa. 49. 4, 5.

Anſ. 5. 5. *Tho' there be ſuch cauſes of Fear to make you ſerious, yet there are alſo grounds of Hope to encourage and make you cheerful in this Work.* 'Tis a very critical Seaſon in which God keeps us upon our good Behaviour, that you may be cautious and careful to approve your ſelves to him in what you do; we have treſpaſſed againſt the Lord, and therefore ſhould be afraid of his Judgments. *Yet now there is hope in* Iſrael *concerning this thing: Now, therefore let us make a Covenant with our God, and put away all our Iniquities, and let it be done according to the Law: Ariſe, for this matter belongeth unto you; be of good Courage, and do it.* Ezra 10. 2, 3, 4. For,

2 *Applicat.* *Secondly,* In the next place I will ſhow you what are the grounds of our Hope concerning the iſſue of this Reformation, and your generous Labours in it. And

1. *You may lengthen out your Tranquility, procure a long Reprieve, and delay the Execution of threatned Judgments for a great while.* You know not how far you may prevail with

with a patient God, who hath often and long ſpared a ſinful Nation, but never poured out his Wrath upon a reforming People. We may hope to eſcape whilſt ſuch Zealous Reformers ſurvive: and (as it was promiſed to *Joſiah*) *You may be gathered to the Grave in Peace, that your Eyes may not ſee all the Evil that he will bring upon this Place, and upon the Inhabitants of it.* And as *Hezekiah* ſaid in ſuch a caſe, 2 *Kings*, 20. 19. *Good is the Word of the Lord; and is it not good if Peace and Truth be in my days?* So it's good and worth all your Labours, if you prolong Peace and Truth as long as you live; and they may be continued much longer. And in the mean time, how much good may be done? how many may be converted and Eternally ſaved? Some may be prepared for their ſhare of thoſe Tryals, and become uſeful to ſupport and comfort others, and preſerve a ſenſe of Religion under them all. Nay, your faithful Diligence may have a further influence, to abate the violence, and ſhorten the continuance of thoſe miſeries, and procure an happy Iſſue out of them, and reſtore a more proſperous State after they are paſt. Such have been the bleſſed Effects of the like Attempts, and may be ſo again; for the God you ſerve is as Patient and Long-ſuffering, as Merciful and Gracious, as ever. 2 *Chr.* 34. 28.

2. *Your Zealous Endeavours may be Crowned with much greater Succeſs; and prevail ſo far as to remove all the Cauſes of our Fears, and ſupply all the defects of this Reformation;* that it may become effectual at laſt, to avert the Judgments threatned againſt us altogether: For hath not the Work proſpered in your hands hitherto beyond all Mens Expectations? and who knows whereunto it may grow? and who would not take Encouragement to perſevere and encreaſe their Diligence, when they find by glad Experience that their Labours are not in vain? It's very obſervable, what freſh Encouragement and great Advantages you have obtained upon every Occaſion of this nature: For even ſince the laſt time you have found *that the Lord is with you while* 2 *Chro.* 15. 2.

you are with him: For by your Zealous Diligence, and the large Bounty that was liberally contributed to this Work, you have been ſucceſsful in proſecuting thoſe Lottery Games that had the pretence of Authority to ſupport them. And what can ſtand before your vigorous Zeal? How much Leudneſs and Prophaneneſs hath been ſuppreſt in this City? And we are told of conſiderable Progreſs that is made in other places. Our King, like the great *Joſiah*, hath called the Elders together, and effectually recommended it to them in Parliament, and they have made good Laws to promote it: Some Judges do earneſtly recommend it to the Juſtices of Peace, and Magiſtrates in their Circuits, and greatly encourage the Execution of them. Some Perſons of conſiderable Intereſt both in Church and State in *England*, begin warmly to eſpouſe it, and (as we are told) they expreſs their Regret, that they have ſo long neglected it, and ſuffered meaner Perſons to get the Honour of it. You have the Almighty God on your ſide, whoſe Work you do, and who makes it to proſper: So that *Mountains become Plains before you; and therefore let none deſpiſe the day of ſmall things; for he that laid the Foundations of this Work may alſo finiſh it, and bring forth the head Stone thereof with Shoutings, crying, Grace, Grace unto it.*

Zech. 4. 7, 8, 9, 10.

3. *A Spirit of ſerious Practical Religion is poured out upon many*; and that which doth very much encourage our Hopes, that God hath ſome kind thoughts of Love and Peace for the riſing Generation, is, that plentiful meaſures of it are fallen upon many young Perſons; who are combined together in ſeveral Societies for the Exerciſes of Godlineſs; and they are all continually praying for you: nay, you have the Prayers of all the Godly for your Succeſs.

And is it not from the ſame Spirit of Peace and Love, that there is ſuch a bleſſed Harmony and Agreement among them of different Perſuaſions in other matters; who conſpire joyntly together to carry on this Excellent Work? And I hope, when ſome unreaſonable Jealouſies and Prejudices are worn off,

off, that it will procure a greater Union, which the envious endeavours of ſome ſpiteful Men ſhall not be able to prevent. No ſmall meaſures of a Spirit of Zeal have alſo been poured forth upon ſome Magiſtrates and Inhabitants of this City, and the Work hath proſpered in their Hands, *not by Might, nor by Power, but by the Spirit of the Lord.* And how neceſſary and effectual ſuch Divine Aſſiſtances are to perfect this Work hath been ſufficiently proved in a former diſcourſe of this nature, and our hopes are exceedingly raiſed by the ſucceſsful appearances of them. Vid. *Mr.* Weld's *Reformation Sermon.*

4. *The preſent Revolution of Providence we are fallen under, doth alſo encourage our Hopes:* for if we underſtand any thing of the Apocalyptick Writings, the Antichriſtian Kingdom is begun to fall, and will gradually decline to its total Diſſolution; and the Churches of Chriſt muſt proportionably advance to their beſt, and moſt flouriſhing Condition: And tho' the Witneſſes may be ſlain, yet its only in *one Street of the great City*, and they ſhall ſoon riſe again to a better State. *Rev.* 11. 8, 12. All Affairs in the World muſt effectually concur to the accompliſhment of theſe Predictions; and now the Wheels of his Chariots ſeem to move very ſwiftly, and make haſte, by the frequent great changes in the World, to perform ſome glorious Work that he hath deſigned for the great Happineſs of his People. And being well aſſured, that we have eſpouſed his Cauſe, and are a part of his true Church, we may comfortably expect, that he who hath done ſuch wonders for us already, to deliver us from the very brink of Ruin, and reſtore us to all the Priviledges we enjoy, will perfect his Work, and bring to paſs the great deſigns of his Providences and your Endeavours, which appears to be the ſame.

5. *There is an amazing Providence of late that gives further Encouragement to our great Hopes;* which I will briefly mention, *viz.* That after all the Confuſions and Wars that have been in moſt Nations of the World, we are ſuddenly ſurprized with an Univerſal Peace. *He hath made Wars to ceaſe to the ends of the Earth.* *Pſ.* 46. 9. And uſually ſuch a Diſpenſation

ſation is accompanied with ſome great deliverance, or advancement of the Church, as there have been many Inſtances, particularly. The Reign of *Solomon* was the time of greatest Peace and higheſt Advancement of the Church under the Old Teſtament. In the Reign of *Darius*, when the Zech. 1. 11. Temple was rebuilt, and the Church moſt reformed, all *the Earth was ſtill, and at reſt.* In the days of *Auguſtus*, when the Temple of *Janus* was ſhut, Our Lord Jeſus Chriſt came into the World, and laid the Foundations of the Goſpel Church. And *Conſtantine* the Great reſtored Peace to the Empire, and great Proſperity to the Church of God. And what may we now expect will be the Iſſue of ſuch a ſudden change of Affairs in the World? How quickly is the Scene altered, and the moſt hoſtile Nations agreed in a general Peace? Surely, he hath huſh't the World into this quiet condition, becauſe he is about to do ſome great thing for the good of his Church, and a reforming People ſhall have the largeſt ſhare of ſuch Bleſſings.

The Temple of Janus was never to be ſhut, but when there was an Univerſal Peace thro' the World; and this was the third time of its ſhuting.

6. 'Tis no ſmall ground of our hopes in the laſt place, that a day of Solemn Humiliation hath been lately obſerved in moſt Proteſtant Churches abroad, and in our Neighbouring Lands, and is now appointed in this Kingdom by a publick Proclamation: *That we may lay to Heart the Sins and Sufferings of our perſecuted Brethren, and deprecate the Judgments which our manifold Sins and Provocations have moſt juſtly deſerved.* And if we improve ſuch an happy Seaſon, only to *acknowledge our Iniquities wherein we have tranſgreſt, and turn to the Lord with our whole Heart;* we ſhall ſupply the two fatal defects of *Joſiah*'s Reformation, and may eſcape ſuch Judgments as befel the Jews: who knows what ſuch a day may bring forth? Let every one act their part, and provoke one another in a publick Confeſſion of the notorious Sins we are ſtill guilty of; that by a *National Repentance*, Gods Wrath may be turned away, his Favour and the Bleſſings of it procured, our Fears prevented, and our Hopes

Hopes take place. And this leads me to the laſt thing I propoſed by way of Application; which is,

3. To give you ſome directions how to behave your ſelves, that if it be poſſible, we may be delivered from the deſtructive Evils our Sins have deſerved. And becauſe every Diſcourſe of this Nature hath abounded with them, I ſhall briefly mention only theſe few. 3. *Applic.*

Firſt, *Have a due Regard unto God, whoſe Cauſe you have eſpouſed.* Have a ſincere Reſpect to his Glory as your End, and his Word as your Rule. Pray earneſtly for his Counſel, Aſſiſtance, and Bleſſing; and be ſure to avouch him for your God, by making a Solemn Covenant with him: I mean not, a National one, which you cannot do without the concurrence of Publick Authority, but a Perſonal one, to ſecure an Intereſt in him thro' *Jeſus Chriſt*. For what will it avail you, to reform others from their publick groſs Sins, if you periſh at laſt for your own ſecret Hypocriſie. *In this rejoyce not, that Spirits are ſubject to you, but rather rejoyce that your Names are written in Heaven.* *Direct.* 1. *Luke* 10. 20.

Secondly, *Guard againſt thoſe Sins you are moſt in danger*, and have been oft warned of, as Pride, Vain-Glory, private Revenge, Prejudices, Slavish Fears, Cowardly Withdrawings, Raſh and Irregular Attempts, *&c.* *Direct.* 2.

Thirdly, *Provoke others to give their Aſſiſtance to this Honourable Work you are engaged in.* Recommend it by writing to your Acquaintance in other places, and ſpeaking to thoſe you converſe with: Give them advice from your own Experience; and advance the Reputation of it by your Prudent and Zealous Example. And if you have not acceſs to them, that may have Influence upon the Reformation of our *Colonies* abroad, or the Converſion of our *Natives* at home; yet do you conſult and contrive what may be the moſt proper methods to promote ſuch a neceſſary part of this Work. Propoſe and ſpeak of them as you have opportunity; it may be that your words will reach and ſtir up ſome that have Power, to make uſe of it for ſuch Glorious Ends. *Direct.* 3.

And

And let this also have a share in your fervent Prayers, that your *Zealous Desires* may, if your Endeavours cannot, extend to the utmost Bounds of such a necessary Reformation.

Direct. 4. Fourthly, Where the Law is defective to suppress some Vices, by its Penal Sanction: *Use the most Prudent Methods to reclaim those you have any influence upon. Dissuade* them from their constant Tippling Clubs, and haunting the Ale-house and Tavern thro' the Week: from their vain Recreations, and walking abroad on the Lords Day: from their unlawful or excessive Gaming, and frequenting the Theatre, and vain Plays, and such like scandalous Occasions of Vice and Impiety. A prudent Admonition in your Name may prevail much with them, that have any Shame or Probity remaining: for God hath highly honoured your Societies, so that your Counsels may be as effectual as Commands; and your Reproofs as successful as the Restraints of a Penal Law.

Direct. 5. Fifthly, *Let every one be diligent and ready, according to their Ability, to give all the assistance they can.* You that are not chosen Members of these Honourable Societies, do not envy, but support them; do not reproach, but vindicate them. Be ready to give Informations as you have opportunity, and to assist on Juries for the prosecution of Offenders. Repeat and inlarge your Liberal Contributions as there shall be occasion: and let us all be fervent in our Supplications to *Almighty God*, that he would bless the Zealous Endeavours of those Renowned Inhabitants of our *Jerusalem*, that are *doing according to the Covenant of God, the God of our Fathers.*

FINIS.